1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

The Ovimbundu are not ordinary cannibals, if indeed that term may be applied to any people in Africa, nor do the commoners of the Ovimbundu ever eat human flesh on their own account, but no king may ever reign or be considered as regularly enthroned until he has 'eaten Ekongo'.[1] The cannibalism traditionally ascribed to Wambu-Kalunga is also a case in point.[2] Other human sacrifices practised by the 'Jagas' and described by Battell also have their counterparts in the practices of the Umbundu kingdoms.[3] The mode of the burial of the dead described by Battell[4] is essentially that which has been used, at least until the last few years, for the kings and the other 'holy'[5] men of the Ovimbundu, except that where rock caves are available the use of them has been adopted and in Kasongi cairns were used. The sitting posture and the sacrifice of wives or slaves and cattle (or of substitutes) are the important points, and these have everywhere been used for the classes mentioned, until quite recently.

The custom of keeping boys captured from the enemy and training them to be fearless warriors amid the terrors of the country has a parallel in the Umbundu custom of the king's slaves,[6] who came from another land[7] and would therefore do the king's bidding without fear, favour, or consideration of family feeling. They often reached high position and certain of the king's ministers always came from among them. There seem to be many recollections of the 'Jagas' in the customs of the kings' sons.[8] Names of certain of the officials seem to have survived, as, for example, Mani (*muēlē*) Lumbo, Mani-Curio (*Muēkalia*), Golambolo (*Ngalamboli*), Tendala (*Candala*), Ukuetambo,[9] &c. Careful linguistic studies would doubtless reveal many remains of the speech

[1] *Oku lia Ekongo*—lit. 'to eat the Old One'. This is a ritual feast in which the flesh of a specially fattened slave is eaten mixed with the flesh of various animals. See Ravenstein, op. cit., p. 33, note 3. Magyar described this custom, calling it '*Ouri-Kongo*', op. cit., pp. 275 ff.

[2] See *supra*, p. 176.

[3] Compare Ravenstein, op. cit.

[4] Op. cit., p. 34 f.

[5] 'Holy' in the sense of spirit possessed—the king, the hunter, the medical practitioner, and the smith.

[6] *Ocinduli cosoma*, singular. May there be some recollection of 'Kinguri' (= Cinguli) in this word?

[7] In Bailundu the *ovinduli viosoma* (plural) came mostly from Luandu, i.e. the Songo country across the Kuanza—further evidence of connexion with Lunda emigrants.

[8] *Omālā volosoma*, used collectively of all the royal families of the Ovimbundu.

[9] Cavazzi, op. cit., pp. 206 f., 211.